The Beliefs of the Ahlus Sunnah Wal Jama’ah

Foreword

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad ρ is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah τ and may He bless them and raise their status.

This is the first in our series to educate simple Muslims about the Beliefs of the Ulema of Deoband which come under vicious ill-propaganda.

We have translated and written works on Belief which can be sourced via the net at www.alislam.co.za. Books like:-

1.) Correct Beliefs of a Muslim;
2.) Who are the Ahlus Sunnat Wal Jamaat Part 1;
3.) Who are the Ahlus Sunnat Wal Jamaat Part 2;
4.) Maslak Ulema e Deoband by Qari Tayyib (A.R);
5.) Aqaaidul Islaam by Moulana Idris Kandhelvi (A.R);
6.) Aqeedatut Tahaawi commentary by Qari Tayyib (A.R).

Now we make manifest those beliefs which the Ahle Baatil falsely accuse the Ulema e Deoband, (who are from the Ahlus Sunant Wal Jamaat) of.

We make duaa that Allaah Jalla Majdahu safeguards us from all deviations.

Request for duaa.

A.H. Elias (Mufti)
(May Allaah be with him)
1430/ 2009

In The name of Allaah the Beneficent the Merciful

All praise is to Allaah who establishes the truth by His words and destroys falsehood by His authority. He assists the believers and has said, 'it is a right upon Us to assist the believers.' He foiled the plots of the disloyal and said, 'the schemes of the nations who oppressed were foiled, and all praise is for Allaah, the Rabb of the universe.' Salutations and peace be upon that being who was the differentiator between disbelief, evil, and the destroyer of the armies of the wrongdoers, the allies of Satan, and (peace and salutations be) upon his family and companions, who were firm against the disbelievers and compassionate towards the believers, you would always see them bowing or prostrating (in worship) searching for the blessing and pleasure of Allaah. (Peace be upon them) for as long as the sun and moon exists and as long as disbelief and true faith oppose one another.

It has been the persistent request of a few friends since a long time, that the beliefs of the Ulama of Deoband, which in reality are the accepted beliefs of the Ahlus-Sunnah Wal-Jama'ah, and are found with great detail and well expanded in various books like 'Almuhannid' etc. according to the need of the time essential beliefs should be selected from these books and concisely compiled in one place. In this day and age, leave alone the general public, many newly qualified Ulama and students are even unaware in regards to these beliefs. Many think that 'Deobandiat' is just the opposition to 'Barelwiat'. Besides this, they have no idea whatsoever as to what was the pathway of our seniors. **Therefore a few selected beliefs from Almuhannid and other books have been compiled here**. In view of brevity and in making it easy for the reader, those beliefs which are difficult (to understand) or are intricate or require much explanation have been overlooked. Nevertheless, according to the need of the hour, those beliefs have also been mentioned which are found in the books of our seniors other than Almuhannid. In some instances subtle indications have been made towards the proofs of these beliefs wherever needed. **The name of this concise compilation is; 'The Beliefs of the Ahlus-Sunnah Wal-Jama'ah' and is known as 'The Beliefs of the Ulama of Deoband'.**

It is an open reality and manifest truth, that Moulana Muhammed Qasim Nanotwi A.R. and Moulana Rashid Ahmed Gangohi A.R. were both the most well guided students from the intellectual family of Hadhrat Shah Waleeullah Muhaddith-e-Dehlawi A.R.. Post 1857 A.D they were rightfully entitled as the inheritors of this (so called) family in the Indian sub-continent. They were also honored to have been the ones by whose hand innovations (to deen) were destroyed and the flag of the sunnat of Nabi (saw) was raised, and through the grace of Allaah Darul-Uloom Deoband completed (what they had begun). And perfectly fitting the description given in the verse wherein Allaah says, "and the example of a pure word (the kalima) is like the example of a pure tree, its roots are firm and its branches are spread in the sky, it always bares fruit through the will of Allaah." Their (the Ulama of Deoband) blessings are not restricted to India, but are generally spread right through, Rome, Syria, the Arab world, Iraq, Kabul, Khandahar, Bukhara, Khurasan, China, Tibet, etc. and in every nook and corner of the world.

Seeing this general acceptance and great benefit together with the revival of the Sunnat and destruction of innovations, those who like innovations could not tolerate it. In opposition to the Ulama of Deoband and in protection of innovations they congealed and began to prepare by making people repugnant towards the Ulama of Deoband and in an effort to taint their names they began to falsely accuse them of having incorrect beliefs. **When some amongst the Ulama of Madina Munawwarah became aware of the doings of those who like innovations, they posed 26 questions to the Ulama of Deoband and requested the answers to these questions. Accordingly, the pride of the Ulama and the spokesman of the Ulama, Shaikhul-Muhadditheen Hadhrat Moulana Khaleel Ahmed Sahib, who was a teacher at Mazaahir-e-Uloom Saharanpur, wrote out the answers to these questions in Arabic** and adorned it with the testimonials of the senior most Ulama of Deoband at that time, (amongst whom it is note worthy to specifically mention, Shaikhul-Hind Moulana Mahmoodul Hasan Sahib, Moulana Ahmed Hasan Sahib Amrohi, Hadhrat Moulana Abdur-Raheem Sahib Raipuri, Hakeemul Ummat Hadhrat Moulana Ashraf Ali Thanwi Sahib and Hadhrat Moulana Mufti Kifaayatullah Sahib Dehlawi,) and thereafter presented it to the Ulama Hailing from the lands of the two Blessed Masaajid. Subsequent to this, the Ulama of the two Blessed Masaajid including the Ulama of Egypt, Syria and Damascus edited these answers and affirmed it in writing that these were all correct beliefs.

This compilation of question and answers was named, '*Almuhannid Alal Mufannid*' and is commonly known as, '*Athasdeeqaat li daf'ithalbeesaat*'. This compilation was prepared in 1325 A.H. Since the position of the beliefs listed in this compilation is not just one that is some individuals' personal opinion or personal belief, neither is its position one which, Allaah forbid, was contrary to reality and such that was not researched and simply written as a rebuttal to the innovators and merely to remove the accusation (made against the Ulama of Deoband) and as a means of beguiling the time. (As we have heard, that some people just (claim these beliefs) because the piety of the elders was smitten and serious accusations fall on them, therefore they had falsely, without believing it to be the truth, just made these beliefs apparent (as their beliefs). This is precisely the accusation the innovators make. Therefore to say such is an open insult to the seniors and this makes them blamable of concealing the truth. What could be a greater insult to the seniors?) Rather the positions of these beliefs are such, that the senior most Ulama of Deoband at that time, as a researched view/opinion, and united view/opinion of the Deoband sect, had presented these beliefs to the Ulama of Madina Munawwarah. Therefore this compilation for anyone who needs to know, is a written title deed and firm track, and serves as a mirror and yardstick to see or measure the beliefs of the Deobandi sect, and together with this, it is an answer to anyone who wrongly attributes any belief towards the Ulama of Deoband.

By perusing through Almuhannid, it would become evident that the actions and beliefs of the Ulama of Deoband are in conformance to the Quraan and the Hadith. Similarly their way of mysticism is precisely in conformance to the Sunnah, and they were Hanafis of the highest order and amongst the Ahlus-Sunnah Wal-Jama'ah. None of their beliefs are contrary to the Quraan and the Sunnah.

Yet it is sad to say that in this day and age there are those who have the link of being students and scholars of Deoband and by virtue of this they call themselves Deobandi, in spite of this not only do they have differences of opinion as regards the beliefs mentioned in this 'title deed' of Deoband, but they openly write and speak out against this unanimous beliefs of the Ulama of Deoband. The strangest part of all this is that they would still compel you to call them Deobandi.

Therefore, most of the beliefs mentioned in this booklet 'The Beliefs of the Ulama of Deoband' have been taken from Almuhannid and references have also been given. Nevertheless, due to brevity the questions have been totally excluded and the answers have been selectively chosen with each one titled in format of, 'belief'. The references of beliefs taken from (other) books have been given together with the belief.

By going through The Beliefs of the Ulama of Deoband, one would realize that their beliefs are in absolute conformance to the accepted beliefs of the Ahlus-Sunnah Wal-Jama'ah and not some exclusive beliefs of the Ulama of Deoband themselves. **In fact, (one can safely say) that another name of the Ahlus-Sunnah Wal-Jama'ah is 'The Beliefs of the Ulama of Deoband'.** It would also become apparent as to what is the essence of Deobandiat and that which the present day orators attribute towards the Ulama of Deoband as their beliefs. The picture which they paint and present of Deobandiat to the general public, by means of which they create day by day fear, aversion and complexity is increasing, does not even have a distant link with the real essence of Deobandiat. This picture is totally opposite to the true picture and reality.

May Allaah grant all of us the ability to choose the correct beliefs and carry out such actions that are pleasing to him. Aameen.

He is the one who grants the ability, and He is the one who assists.

Sayyed Abdushakoor Thirmizi
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7 Jumaadal-Ukhra 1388 A.H

In the name of Allaah the Beneficent the Merciful
All praise is due to him and salutations upon his benevolent Rasul

The Beliefs of the Ahlus-Sunnah Wal-Jama'ah

A summary of the Beliefs of the Ulama of Deoband

By Hadhrat Moulana Mufti Sayyed Abdushakoor Thirmizi

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Belief: 1

It is the belief of our seniors and us, that visiting the grave of the Guide of all the Ambiyaa(saw) is a great form of nearness (to Allaah) and a means of earning great rewards and lofty ranks (in the hereafter.) Rather, it is close to compulsory so long as one has the physical as well as the monetary means to reach there. (Almuhannid)

Belief: 2

When embarking on the journey towards Madinah Munawwarah one should make the intention of visiting Nabi (saw) and also intend visiting other blessed sites in the surroundings. In fact it is better to do that which Ibn Hummaam has said, that is to make the sole intention of visiting the grave of Nabi (saw) together with which one will also be visiting the Masjid of Nabi(saw) in this manner more respect is shown to Nabi (saw). In support of this Nabi (saw) himself has mentioned, "It is a duty upon me on The Day of Qiyaamah to intercede on behalf of the one who comes to visit me with no other intention but to visit me." (Almuhannid)

Belief: 3

That peace of earth which is touching the noble body and limbs of Nabi(saw) is more virtuous than any piece of earth in general. So much so, that it is even more virtuous than The Ka'bah, The Throne, and The kursi (Chair) of Allaah. (Almuhannid *pg.11* Zubdatul Manaasik Hadhrat Gangohi R.A)

Belief: 4

It is the belief of our seniors and us that it is permissible to supplicate through the mediation of the Ambiya A.S, pious, friends of Allaah, martyrs and the truthful servants of Allaah. This is permissible whilst they were alive and after their demise. A person may say, "O Allaah, I ask you through the mediation of such and such pious person that You accept my supplication and fulfill my needs" or any other similar words maybe used. (Almuhannid *pg.13* & Fataawa Rashidiah *pg.112.*)

Belief: 5

To make a request to Nabi(saw) at his graveside that he intercedes on behalf of one (is permissible). It is also permissible to say, "O Nabi (saw) please intercede on my behalf that I am forgiven!" (Fataawa Rashidiah *pg.112*, Fathul Qadir *vol.1 pg.338* & Tahtaawi alal-Maraqi *pg.400*)

Hadhrat Gangohi R.A writes,

'One should then supplicate through the mediation of Nabi (saw) and ask for His intercession' saying;

'O The Rasul of Allaah, I ask for your intercession on my behalf, and present you as mediator in the court of Allaah that you ask Him to grant me a death on Islaam and on your way (of life) and Sunnat' (Zubdatul Manaasik *pg.9*)

Belief: 6

Any person that extends peace and salutations to Nabi (saw) while standing at the graveside of Nabi (saw), is heard by Nabi (saw) himself physically, and that person who extends peace and salutations to Nabi (saw) from a distance, these are conveyed to him by the angels. (Tahtaawi Alal-Maraqi *pg.448*)

Hadhrat Moulana Rashid Ahmed Gangohi states;

"It is for this reason that Ambiya A.S have been excluded, in that no one has any difference as regards the Ambiya A.S being able to hear." (Fataawa Rashidiah *pg.112*)

Hadhrat Moulana Khaleel Ahmed Saharanpuri A.R. used to always say;

"Since Nabi (saw) is alive, a person should extend his greetings in a low voice. A persons greetings are heard by Nabi (saw) when sent from anywhere within the boundaries of Masjidun Nabawi (saw) no matter how softly said" (Tazhkiratul-Khaleel *pg.206*)

Hadhrat Hakeemul Ummat Moulana Ashraf Ali Sahib Thanwi A.R. writes;

"It has always been proven that greetings (sent to Nabi (saw)) from near are heard by Nabi (saw) himself, and greetings sent from a distance are conveyed by means of the angels." (Nashruthayyib *pg.297*)

From the above mentioned quote of Moulana Rashid Ahmed Gangohi A.R. it is clear that there remains no difference as far as the Ambiya A.S being able to hear at their gravesides.

Hadhrat Abu Hurairah R.A. narrates that Nabi (saw) said:

“Isa the son of Mariam A.S will most certainly descend as one that is equal to all and a just ruler. He will proceed for Hajj or Umrah via the route of (a place called) Fajj. Undoubtedly he will come to my grave and even extend his greetings to me and I would most certainly reply to his greetings” (Al Jamius-Saghir)

Commentary:

This narration is also found in Musnad-e-Ahmed *pg.290 vol.2* and Mustadrak-e-Haakim *pg.595 vol.2*. Both Haakim A.R. and Allama Zahabi A.R. have mentioned it to be authentic. Only when Nabi (saw) would hear the greeting of Isa A.S would he reply to it, as it is not possible to reply without having heard. Why then would it not be possible now for Nabi (saw) to hear the greetings sent from alongside His grave? Neither is it correct to say that the greeting of Isa A.S is exclusively heard, as Nabi (saw) has mentioned: “That person who sends salutations to me from alongside my grave, I hear him…….” By virtue of this Hadith we learn from Nabi (saw) that He Himself replies to the salutations and greetings of every person that sends the same from alongside His grave.

Shaikh Ibn Hajar A.R. in Fathul Baari *vol.6 pg.379*, Hafiz Sakhawi A.R. in Alqoulul Bad’ee *pg.116*, Allama Qari A.R. in Mirqaat *vol.2 pg.10*, and Allama Shabir Ahmed Uthmani A.R. in Fathul Mulhim *vol.1 pg.330*, have all mentioned as far as the chain of narrators in this Hadith are concerned that;

“This is an acceptable chain (of narrators) and according to the Muhadditheen there is no argument in as far as it being used as proof. More especially when we find the consensus of the Muslim Ummah and their practice an aid to it.”

Belief: 7

It is our belief and the belief of our seniors that Nabi(saw) is alive in his grave just as He was alive in this world, besides the fact that He is not bound (to any commandments as in this worldly life), and this life (of the grave) is exclusive Nabi(saw), the Ambiya A.S, and the martyrs. It is not the normal interval between Death and Resurrection which all the Muslims and every other person experiences. Therefore Allama Suyuti A.R. has clearly written in his booklet, ‘Abnaaul azhkiyaa bee Hayaatil Ambiya’ that:-

“Allama Taqiyuddeen Subki A.R. has mentioned that the Ambiya A.S and the martyrs are alive in their graves just as they were alive in the world. Moosa’s A.S performing of salah in His grave is a proof of this as it requires a body with life to be able to perform salah.”

It is therefore established from this that Nabi’s(saw) life is both a life like the life in this world, and an intermediary life of the grave between this world and the hereafter as it is found in that realm. Our spiritual guide, Moulana Muhammed Tayyib Sahib A.R. has written a booklet on this subject. It is presented in an unmatched, intricate and unique

manner, and has been printed and distributed to the public. It is titled ‘Aabe-Hayaat’ (Almuhannid *pg.14*)

In the above mentioned quotation it is stated that the fact that salah requires a body with life, is proof that Nabi (saw) is alive in his grave. This clearly indicates that the life which the senior scholars of Deoband refer to here, is one that is found in the physical body and the meaning of this is that in the grave, the physical body and the soul have such a connection like that of this worldly life, therefore this life (in the grave) is one that is found in the physical body itself. This is not just a life of the soul. Nevertheless, our seniors in no way imply that this physical life of the grave demands the same necessities that the life of this world demands, in that there is a need to eat and drink etc. like in this world. What is implied is that since The Ambiya A.S, like in this worldly life had the different senses of perception, knowledge etc. have the same essential perceptions in the grave, therefore this life is referred to a (dunyawi) worldly life.

Hadhrat Anas R.A. narrates that Nabi(saw) said, “The Ambiya A.S are alive in their graves and they perform salah (in their graves).

Besides Imam Baihaqi A.R. and Allama Subki A,R. Imam Abu Ya’laaA.R. has also narrated this Hadith.

Allama Haithami writes regarding the chain of narrators in the narration of Abu Ya’laa;

“All the narrators in the chain of narrators in the narration of Abu Ya’laa are reliable.” (Majmauz-zawaaid *vol.8 pg.211*)

Allama Azeezi A.R. writes;

“This is an authentic Hadith.” (Assirawjul Muneer *vol.2 pg.134*)

Allama Ibn Hajar A.R. mentions;

“Imam Baihaqi A.R. has said that it is authentic.” (Fathul Baari *vol.6 pg.352*)

Hadhrat Mullah Ali Qari A.R. mentions;

“The narration that mentions that the Ambiya A.S are alive in their graves is an authentic narration.” (Mirqaat *vol.2 pg.212*)

Allama Anwar Shah says that Hafiz Ibn Hajar has also agreed on the explanation of Imam Baihaqi A.R. (Faidhul Baari *vol.2 pg.64*)

Further explaining this Hadith, Allama Anwar Shah says, perhaps the meaning of the Hadith mentioning that the Ambiya A.S are alive and (they) perform salah in their graves is, their worldly condition has been preserved and this has not been taken away from

them. He also says, the words, the Ambiya A.S are alive; mean that they are alive in physical body and soul, not just souls. (Tahiyyatul Islaam *pg.36*)

Shaikhul Islaam Allama Shabir Ahmed Uthmani supports Hafiz Ibn Hajar in verification of this Hadith. (Fathul Mulhim *vol.1 pg.329*)

He says, Rasulullaah S.A.W is alive in his grave as has been established, and he performs salah with azaan and iqaamat. (Fathul Mulhim *vol.3 pg.419*)

Hadhrat Allama Anwar Shah A.R.also says, performance of many deeds in the grave are proven. Like the azaan, from the narration of Daarmi and iqaamat, from the narration of Thirmizi. (Faidhul Baari *vol.1 pg.183*)

The belief of the Deoband school of thought as regards the subject matter being discussed is clear from the text of Almuhannid. Proof with regards to this has been given in the above lines in brief. In support of this we now present a few clarifications of the senior Deoband scholars.

Hujjatul Islaam Hadhrat Moulana Qasim Nanotwi A.R. mentions; “The souls of the Ambiya A.S are attached to their bodies but it is constricted from the sides.” (Jamaal-e-Qasimi *pg.13*)

He further states; “Rasulullaah S.A.W is still alive in his grave and can be likened to that of a person in seclusion or in a recluse, just as his wealth will not be governed by the laws of inheritance, similarly the wealth of Rasulullaah S.A.W will not be inherited.” (Aabe Hayaat *pg.2*)

He also says; “We do believe that the Ambiya A.S are alive as in their physical bodies, though we also believe in that which we learn (from the verses) ‘verily every soul shall taste of death’ and ‘verily you (Muhammed S.A.W) will pass on and they (mankind) will also pass on’” (Lataaife-Qasimiyah *pg.4*)

Hadhrat moulana Rashid Ahmed Gangohi A.R. says: “Since all the Ambiya A.S are alive, there remains no question of inheriting their wealth after their passing on.” (Alkawaakibudduri *vol.1 pg.443*)

He also says: “Nabi S.A.W is alive in his grave. The subject discussing the Nabi of Allaah being alive and sustained, has been explained by Moulana Qasim Nanotwi A.R. in his book Aabe Hayaat, and requires no further elucidation.” (Hidaayate Shia *pg.18*)

Hakeemul Ummat Moulana Ashraf Ali Thanwi A.R. states: “The grave of Nabi S.A.W is exalted in many ways, as the Blessed body of Nabi S.A.W is present in it; rather he himself with soul is present in it, as he is alive in his grave. Almost all the scholars of the truth are unanimous on this fact, and proof for this is also found in the ahaadith, ‘Verily Nabi S.A.W is alive and being sustained in his grave.’” (Alhuboor *pg.149*)

At another juncture he states: "The life of the grave is proven for Rasulullaah S.A.W after his demise. This life is one that is of a higher category than that of the martyrs also, so much so that it is almost equal to that of a normal living person as many laws directed towards a normal living person are also directed towards (his life in the grave). As we see that marriage to the wife of a living person is impermissible, similarly marriage to the wives of Rasulullaah S.A.W is also not permissible. A living persons' wealth is not distributed as inheritance, similarly the wealth of Rasulullaah S.A.W is not distributed as inheritance. In the same manner, proof of Nabi S.A.W being able to hear the Peace and Salutations sent to him are also found in the Ahaadith." (Athuhoor *pg.49*)

Hadhrat Moulana Sayyed Hussein Ahmed Madani A.R. writes:

"That person who rejects the life of the Ambiya A.S in their graves after their worldly demise, and rejects the existence of a link between their bodies and souls, is a Wahaabi. This (the belief of the Ambiya A.S being alive in their graves) is a belief of the Ulama of Deoband and they have gone to great extremes in establishing proofs for this and have also written and printed many booklets regarding this belief." (Naqsha-e-Hayaat *vol.1 pg.103*)

The grand mufti of Pakistan, Mufti Muhammed Shafi sahib (Karachi) (former Mufti of Deoband) writes:

It is the consensus of majority of the ummat as regards the belief of the Ambiya A.S being alive in their graves, that they are alive in their original physical bodies. Their lives in the grave is not just a spiritual one, but a physical one, and it is very similar to the worldly life, accept that they are not bound to any commandments." He further states, "In short, the life after death of the Ambiya A.S is a physical one and one that is similar to the worldly life. This is the belief of the majority of the ummat and it is my belief and the belief of the doyens of Deoband." (Monthly publication Assiddeeq, Multan, Jumaadal-ula 1378 A.H)

Hadhrat Moulana Qari Muhammed Tayyib A.R.writes: "The belief of your most unworthy slave (expressing his humbleness) and his mentors is the same as that which has been explained in detail in Almuhannid, i.e. Rasulullaah S.A.W and the rest of the Ambiya A.S are alive in their graves in their original bodies. Those who differ as regards to this belief have deviated from the belief of the Ulama of Deoband." (Assiddeeq)

Hadhrat Sayyed Mahdi Hasan sahib A.R.writes: "Rasulullaah S.A.W is alive in his physical body in his mausoleum. That person who stands beside his mausoleum and sends peace and salutations upon him, is heard by him, and reply to his greetings are given by him personally." (Assiddeeq)

Hadhrat Moulana Muhammed Idrees A.R. writes: " It is the consensus of the Ahlus-Sunnah that the Ambiya A.S are alive in their graves after having passed on from the world and they are engaged in salah and other acts of worship. Although we cannot

perceive this life, it is one that is of feelings and a sense, as a spiritual life of the grave is experienced by the general Muslim and even the Non-Muslim.” (Hayaate Nabawi *pg.2*)

Belief: 8

The preferred and best view when visiting the blessed mausoleum is that one should stand facing the holy face of the Prophet S.A.W. According to us, this is the acceptable view and the practice of our predecessors. This is also the manner of supplication, as narrated from Imam Malik A.R. when he was questioned by the governor of the time. This has also been clarified by Moulana Gangohi A.R. in his booklet “Zubdatul Manaasik”. (Almuhannid *pg.15*)

Belief: 9

It is our belief that Nabi S.A.W and the rest of the Ambiya A.S are;

1. Alive in their graves.
2. They perform salah therein.
3. They possess the quality of beauty.
4. They possess the quality of knowledge.
5. The deeds of the ummat are presented to Rasulullaah S.A.W and the ummats peace and salutations also reach him. (Tabaqatu-Shafiyah *vol.4 pg.282*)

It is proven from an authentic narration found in Musnad-e-Bazzaar that the deeds of the Ummat whom have already accepted the call of Islaam are presented in brief to Rasulullaah S.A.W.

Allama Uthmani A.R. mentions in reference to this Hadith, “Its chain of narrators are lofty.” (Fathul Mulhim *vol.1 pg.413*)

Moulana Khaleel Ahmed Saharanpuri A.R. mentions in Baraaheen-e-Qatiah (which has been scrutinized letter for letter and approved by Moulana Gangohi A.R.) that, “The peace and salutations sent are taken by the angels and the deeds of the ummat are presented to Rasulullaah S.A.W.” (Baraaheen *pg.200*)

Hadhrat Thanwi A.R. says; “From the collection of narrations, besides the honor of special life in the grave and the services of the angels, Rasulullaah S.A.W engages in other forms of activities such as, perusing the deeds of the ummat, performing salah…..” (Nashru-Tayyib *pg.297*)

It is apparent from the above quotations that besides the peace and salutations, even the deeds of the ummat are presented to Rasulullaah S.A.W and the meaning of the peace and salutations reaching him are that these are presented through the medium of the angels just as the deeds of the ummat are presented through the medium of the angels.

These days the commonly understood meaning of peace and salutations reaching him, i.e. the reward of the same, is contrary to the consensus of the ummat.

Belief: 10

It is our belief that the Ambiya A.S and Rasulullaah S.A.W still hold the position of Nabuwaat-prophethood and Risalaat- messengership in the life of the grave just as they did in the life of this world before death.

Allama Shaami A.R. writes; “The claim that was made against the leader of the Ahlus Sunnah, Imam Abul Hasan (died 330 A.H), by his enemies, claiming that he was not of the opinion that Rasulullaah S.A.W still holds the position of Nabuwaat-prophethood in the grave, is merely an accusation and rumor against him. Imam Abul Qasim Qushairi A.R. (died 465A.H) has strongly refuted this accusation. (Shaami *vol.3 pg.327*)

Commentary:

To have senses and knowledge is necessary for Nabuwaat- prophethood and Risalaat- messenger ship. Therefore, it is essential to keep this belief in mind, that the Ambiya A.S together with their souls being alive, their bodies have senses and they are still anointed with the quality of knowledge, or else, that body which is void of senses and knowledge cannot be attributed with the title of the Rasul-messenger of Allaah in reality. This in turn will necessitate stripping the quality of Nabuwaat-prophethood as a body with no soul is as good as any lifeless object (Allaah forbid). Such types of bodies cannot be anointed with Nabuwaat-prophethood. (Allaah forbid)

Belief: 11

It is our belief and the belief of our doyens that Hadhrat Muhammad Rasulullaah S.A.W enjoys the greatest virtue over all creations and is the best in the court of Allaah. As far as proximity to Allaah and loftiness in the sight of Allaah is concerned there can be none that can come close to him, leave alone be equal to him. He is the chief of all the Ambiyaa- prophets and Rasul- messengers and also the seal of this selected group. This is proven from the Quraan and the Ahaadith and it is our belief and faith. Our scholars have written exceptional works clarifying this. (Almuhannid *pg.20*)

Belief: 12

It is our belief and the belief of our doyens that Hadhrat Muhammad Rasulullaah S.A.W is the seal to Nabuwaat-prophethood, and therefore there is no Nabi- prophet to follow him. As Allaah has stated in the Quraan; “Muhammad (S.A.W) is but a Rasul- messenger and a seal to Nabuwaat-prophethood.”

This is also proved from many ahaadith which have reached the category of *tawaatur* (a hadith narrated in succession) and it is also the consensus of the ummat. Therefore, beware that one ever believes otherwise, for one who rejects this is a kaafir according to

us as he has rejected a belief proven through incontestable investigation. (Almuhannid *pg.21*)

Belief: 13

It is the verdict of our doyens and us as regards the Qadiyaani who claimed Nabuwaat-prophethood and being the messiah that…………!

"When he claimed Nabuwaat- prophethood and being the messiah and rejected the ascension of Eesa A.S to the heavens, and his filthy belief and his being an infidel became apparent to us, then our scholars passed the verdict of *kufr* over him. The fatwa of Moulana Rashid Ahmed Gangohi A.R. as regards the Qadiyaani being a kaafir has already been printed and is easily available from many people" (Almuhannid *pg.23*)

Belief: 14

Anyone who believes that Nabi's S.A.W virtue over us is like that of an elder brother over his younger brother, and then according to us such a person is out of the perimeter of Imaan. This has been clearly refuted in the writings of our senior predecessors. (Almuhannid *pg.23*)

Belief: 15

We claim with our tongues and affirm with our hearts that Rasulullaah S.A.W is the most knowledgeable of all creation. He possesses a link with the qualities and attributes of Allaah and all practical injunctions, hidden secrets etc to such a degree which cannot be matched by anyone. Neither any great angel nor Nabi can reach him. Verily he has been given the knowledge of the first and last and enjoys the most supreme virtue of Allaah. This does not necessitate him having knowledge of every detail of all occurrences, nor does it make his being most knowledgeable or virtuous over all creation deficient, should something be out of his knowledge, even if someone other than him has knowledge of such occurrence. Just as Hudhud had knowledge regarding the strange incident which Suleiman A.S was unaware of. This did not make Suleiman A.S less knowledgeable. Therefore Hudhud himself says; "Verily I have knowledge of something which you have not been informed of, and I have brought some true news from the town of Sheba." (Almuhannid *pg.25*)

Belief: 16

It is our firm belief that any person who claims that so and so (e.g. shaytan) is more knowledgeable than Rasulullaah S.A.W, then such a person is a kaafir. Therefore not one, but many of our Ulama have explained this in great detail. (Almuhannid *pg.27*)

Belief: 17

We believe that sending salutations to Nabi S.A.W is a meritorious act and an act which is reward able. Irrespective, if this is done by reading from a booklet or from oneself. Though, the most virtuous form of salutations according to us are those the words of which have been narrated from Rasulullaah S.A.W himself. Nevertheless, even those types which are not narrated from him are not void of virtue and one still becomes worthy of the glad tidings that, anyone who sends a single salutation upon me, Allaah will send 10 blessings upon him. (Almuhannid)

Belief: 18

To mention anything or event that has the slightest link with Rasulullaah S.A.W is an act which is beloved to us and an act which is meritorious. Be it the mention of his birth, his urine or stool, something regarding him in the state of awareness or a dream. This has been mentioned many times in our booklet Baraaheen-e-qatiah and this is the ruling of our seniors. (Almuhannid *pg.31*)

Belief: 19

Sleep only over came the eyes of Nabi S.A.W and all other Ambiya A.S. Their hearts were never over come by sleep. Therefore the wudhu of Nabi S.A.W did not terminate due to sleep. (Nashru-Tayyib *pg.227 & pg.194*)

It is narrated in Bukhari Shareef from Nabi S.A.W that he said, “Verily my eyes sleep, whilst my heart does not” (Bukhari *vol.1 pg.154*)

Similarly it is narrated in Bukhari Shareef, “And the Ambiya’s A.S eyes sleep, whilst their hearts do not sleep” (Bukhari *vol.1 pg.504*)

One should not fall in doubt on account of the incident wherein Nabi S.A.W had over slept and thereby missed his Fajr salah, thinking that, if the heart was not asleep, why then was Nabi S.A.W not aware of the rising sun. The reason for this is that the rising of the sun is perceived by the senses of the eyes and not the heart. Therefore, since sleep does over power the eyes, the rising of the sun was not perceived. For further reference check, commentary of Muslim Shareef by Nawawi R.A *vol.1 pg.254 &* Fathul Mulhim *pg.241 &* Imdaadul Fataawa.

Belief: 20

The dreams of the Ambiya A.S are divine revelation. It is narrated in Bukhari Shareef as follows, “The dreams of the Ambiya A.S are divine revelation.” (Bukhari *vol.1 pg.25*)

Belief: 21

Nabi S.A.W vision from the rear end was the same as his vision from the front. (Nashru-Tayyib *pg.228*) Hadhrat Anas R.A narrates that Nabi S.A.W said, “Straighten the sufoof (rows) at the time of salah as I am able to see you from behind. (Bukhari *vol.1 pg.100*)

Belief: 22

In this day and age it is extremely important that we follow any one of the four Imams, in fact it is compulsory for us to do so. Experience has proven that one who discards the following of an Imam and follows his own whims and fancies, is eventually lead to fall in the pit of disbelief and infidelity. May Allaah protect us. It is for this very reason that our seniors followed Hadhrat Imam Abu Hanifa R.A in all matters of deen from the basic principles to all the branches. We pray that Allaah grants us death on this belief and resurrect us with this group of people. Many a writing of our seniors could be found regarding this topic. (Almuhannid *pg.71*)

Belief: 23

Once a person has acquired the basic fundamental beliefs, it is desirable according to us that he places his hand in the hand of some pious person. Such a person who is firm in his beliefs, disinclined from materialistic things, desirous of the Aakhiraat-hereafter, one that has overcome the temptations of the soul, habitual of good deeds, distanced from destructive actions, he- himself is refined and able to refine others. To give your hand to such a mentor and fix your gaze in his, absorbing yourself in the occupations and zikr of the soofia until such point that you acquire the great and lofty bounty, which is termed the state of Ihsaan in Shariah. As for the one who is unable to reach this position, it suffices for him to be included in this link of pious people. Rasulullaah S.A.W has said, “A man will be raised with those whom he loved. These are those whom even the ones sitting in their company will never be deprived.”

All praise be to Allaah who has given us and our seniors the opportunity to be included among such people and allowed us to be active in their activities and follow their instructions and advices. (Almuhannid *pg.17*)

Belief: 24

To benefit from the spirituality of the pious and be internally spiritually favored from their chests and their graves is a 100 percent truth. Though, this can only be done by those who are worthy of this and have the special knowledge of this, not the manner in which these days it has become common. (Almuhannid *pg.18*)

Belief: 25

It our belief and the belief of our seniors, that whatever speech has emanated from Allaah in the past and whatever will emanate from him in the future is the absolute truth. There can be not even the slightest of doubt in the truth of this speech, nor can there be any form of contradiction therein. Any person entertaining any belief contrary to this or doubting the truth of this speech will be a kaafir, disbeliever, infidel and void of imaan. (Almuhannid)

Sayyed Abdushakoor Thirmizi

(6th Jumaadal-Ukhra 1388 a.h)